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No. II.

Miscellany.

THOUGHTS

ON THE IMPORTANCE OF SPECIAL PRAYER FOR THE GENERAL OUTPOURING OF THE HOLY SPIRIT.

WITHOUT the blessed influences of the Holy Spirit, all our efforts in the cause of the Gospel will fail of their desired end;—and hence we may be excused for dwelling longer on the important subject of this paper, and endeavouring to stir up the minds of our readers to the more frequent exercise of prayer for the DIVINE INFLUENCES. With these considerations we have determined to enrich our pages with the excellent and catholic conclusion to Mr. Stewart's essay, notwithstanding the number of pages it has already occupied in our Miscellany.

BUT though I first address the clergy of my own Church, I would by no means wish to confine these suggestions to them. The object proposed, is one which equally concerns the ministers and pastors of all Christian Churches. In our present state of infirmity, there are some points in which our sentiments may vary; but here all whom the Lord Jesus has sent forth to preach His Gospel agree. Every Christian minister believes that the Holy Spirit is the great blessing we all need. That now that "Christ has died for our sins and risen again for our justification," what mankind especially require is the complete fulfilment of "the promise of the Father," the gift of the Holy Spirit.

Permit me, then, to entreat you, my Christian brethren, you who are the pastors of the flock of Christ, by whatever particular name you may be called, permit me to entreat your aid in this interesting subject.

It is one which, as you reverence our divine Lord, will be dear, very dear to your heart; for it regards His glory, and the spread of His name throughout the earth.

It is no private or peculiar question, no doubtful point, which connects itself merely with the separate tenets or discipline of some peculiar church. It is a subject which claims the regard of all the churches of the saints.

For as "no man can say that Jesus is Lord, but by the Holy Ghost," (1 Cor. xii. 3.) all who desire that Christ should be honoured, have an equal concern in the general outpouring of His divine influence.

It is delightful to consider, that there are some subjects upon which all Christians agree, and in which they can all in heart unite. This is one of these subjects.

LET, THEN, EACH MINISTER OF CHRIST EXERT HIS UTMOST EFFORTS TO PROMOTE SUCH A SPIRIT OF PRAYER AMONG THAT CLASS OF CHRISTIANS TO WHICH HE MORE PARTICULARLY BELONGS.

If there be any contest among the servants of the Lord, let this be the only contest; who shall be most zealous in the service of his divine Master, most earnest in prayer, most patient in hope, most lowly and gentle in spirit. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." This is the only contest worthy of the ministers of the Lord.

The time past has been quite sufficient for other differences. We have had enough of strifes, and divisions, and controversies. Satan has too long observed, with malicious joy, the distressing spectacle of Christian ministers wasting their strength in internal disputes. Let the world now witness another scene. Let them now behold the ministers of Christ, like the leaders of a great and well-appointed army, each in his proper place, each waiting for the signal, each encouraging the troops, and all, as with one arm, manfully fighting under the great Captain of their salvation. "Be thou faithful unto death, and I will give thee a crown of life." O that the Holy Ghost, the Spirit of life and of love, may thus unite the hearts of all his servants! Then, indeed, the Church will appear "fair as the moon, and clear as the sun, and terrible as an army with banners." (Canticles, vi. 10.)

But whilst I thus attempt to stir up the pure minds of ministers, I would endeavour to impress upon Christians generally, and O that the Lord would himself do this! that this subject addresses itself to every sincere follower of the Saviour. Success principally depends upon this supplication for the outpouring of the Holy Spirit being the general prayer of the Church of Christ—"Ye are a royal priesthood, a holy nation." (1 Peter, ii. 9.) Every child of God has free admission to a throne of grace. The Lord says to every one of his family, "Open thy mouth wide, and I will fill it." (Psalm lxxxi. 10.) "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." (John, xvi. 24.) The priests indeed accompanied the ark in going round Jericho; but it was when all the army shouted, that the walls fell flat. (Joshua, vi.) Your ministers may take the lead; but, unless you follow, the army of the Lord will want its soldiers. No one can be left out in this summons—"The Lord of hosts mustereth the host of the battle." (Isaiah xiii. 4.) "Who is on the Lord's side? Who will go and pray before the Lord?" Each, when invited by his neighbour, must say, "I will go also." (Zech. viii. 21.) O then let each Christian consider himself as a centre, from which this union for prayer may proceed. Remember, it requires no extensive talents, no large funds, no costly sacrifice. The only question it asks is, Do you love the Lord Jesus Christ? If so, pray that his kingdom may come. Have this settled as a principle in your mind, that never can the Church of Christ expect to rise in height, or to extend in breadth, till there is a much more abundant grant of the divine influences of the Holy Spirit. There may indeed be a great outward appearance. The vision of Ezekiel may be repeated. There may be a noise and a shaking, bone

coming to its bone, and the sinews and the flesh coming up upon them, and the skin covering them; but still there will be no breath in them. The Church of Christ must pray for the life-giving Spirit; must "say to the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live." (Ezek. xxxvii.) Then by the divine blessing, we shall see multitudes of those who are now dead in sins, stand up as a great army of true believers.

O then, my Christian brethren, of whatever name or wherever resident, cultivate this spirit of prayer; set apart such a time as will be most eligible for secret prayer and meditation, and for your family devotion; and persuade your Christian friends to do the same. Recollect that there is a point which unites the hearts of all Christians. However distant their climate, however different their rank, however varied their age, their sex, their circumstances; there is one point where the rich, the poor, the young, the aged, the African, the Hindoo, the barbarian, Scythian, bond and free, all meet—All look unto Jesus.—He is the centre which unites them all. Their eyes are fixed upon Him sitting on the mercy-seat. Let then this petition from the hearts of all meet there. Lord, fill the earth with thy glory. Pour thy Spirit upon all flesh. Convert the Jews. Convert the Gentiles. Destroy the power of Satan, and reign thyself for ever and ever. The united prayers even of millions of sinners are not worthy the acceptance of the Lord Jehovah, and therefore can merit nothing. But we have an Advocate with the Father, Jesus Christ the righteous. He will present our poor petitions with the incense of his own merits, and they shall bring down an answer of peace. Let us then offer this prayer in faith, and let it be frequently renewed. Let us leave the time, the order, the circumstances of its fulfilment to the Lord. He may try our patience, but he will never disappoint our hope. "He never said to the sons of Jacob, Seek ye my face in vain." O, then, pray in faith, and let your prayer be accompanied with deep humiliation. Whatever other cause has occasioned the Lord hitherto to withhold a larger supply of His heavenly grace, each Christian must feel this to be one cause—his own sin. This has helped to separate between God and his people. Let the Church of Christ, then, now take its proper posture—that of an humble penitent. (Isaiah, lxiv. 6.) Each Christian, each family, each communion, humbly confessing their sins to the Lord. "The sacrifices of God are a broken spirit—a broken and a contrite heart, O God, thou wilt not despise." And that your future progress may correspond with this beginning, let me recommend to all the followers of Christ, to search the Scriptures daily; to seek a conversation becoming the Gospel; to be particularly cautious against grieving the Holy Spirit, and to cultivate brotherly love to all Christians, and good will to all mankind. For many an age the world has been trying what pride, and vanity, and strife, and selfishness could effect; and, after all their experiments, they find "there is no peace to the wicked." Let the Church of Christ take another course. Let it be seen what love, and peace, and harmony, and good will can produce. The religion of our blessed Lord has

never yet shone with its proper lustre. When it first appeared, it had to defend itself against all the prejudices of the Jews, and against all the ignorance and idolatry of the Gentiles ; and since its truth has been established, the divisions of Christians have weakened its force and marred its beauty.

Let it now be seen in its true character—uniting the hearts of all its followers. “ By this shall all men know that ye are my disciples, if ye have love one to another.” (John, xiii. 35.)

OBJECTIONS TO FOREIGN MISSIONS ANSWERED.

To the Editor of the Christian Herald.

SIR—Interesting occurrences, affording opportunities for religious instruction, are often fortuitous, and their impressions on the mind are usually deep and lasting, in proportion as they are novel and unexpected. Sensible that the subject of the following narration cannot appear with equal advantage from the press, as it did from the desk, yet, should it be half as interesting to your readers as it was to the writer, it may well claim a page in the Christian Herald.

Journeying through Connecticut, on my return from a western tour, while passing a neat country village, and when coming in sight of the Meeting-house, I observed the appearance of a considerable number of people ; and upon inquiry, was informed that that they were attending divine service, and a Mr. ———, an elderly clergyman from a neighbouring town, was delivering them a *Missionary Sermon*. Though a stranger both to the place and people, the interest which I felt in this great common cause of Christianity, induced me to alight, and hastily make my way into the house as one of the assembly. I took the first seat that presented, without disturbing the congregation, for their minds were happily too much preoccupied even to notice the entering of a stranger. I was unfortunately too late to hear any but the closing part of the sermon ; yet the application was too pointed and pungent, to leave any doubt respecting the method of arrangement and discussion in the doctrinal branch. Every appearance was in a high degree imposing. At my first entering, my mind was struck with a peculiar awe : the stillness, solemnity, and fixed attention of a numerous congregation—the subject of the preacher—his manner, original, feeling and animated—who, though apparently about sixty, displayed all the fire and sprightliness of youth, and was so evidently inspired by the subject, that his whole soul appeared depicted in his countenance, words and gestures ;—in fine, every appearance throughout combined to excite and deepen the impression, “ how awful is this place—this is none other than the house of God, and this is the gate of Heaven.” The text, I soon perceived, was the words of Paul to the Philippians ; “ *Let the same mind be in you that was also in Christ Jesus.*” His object was, from the unparalleled benevolence of the great Redeemer, as the most alluring and powerful example for human imitation, to enforce the obligation of Christians to follow their divine Master : and especially to inspire a spirit of zeal and liberality

in the support and extension of the missionary cause. I involuntarily drew my memoranda-book from my pocket, and with my pencil, in shorthand, literally traced every word of the speaker, as they fell from his lips. The following is a correct copy of the discourse, from the place where I commenced my notes. Yours,

A TRAVELLER.

It may be asked, perhaps, (observed the preacher) why are we to waste our strength and treasure upon the heathen? Is there not scope and occasion for the labours of all at home? I answer, it is well for us that the Apostles did not argue in this manner; for if they had not turned to the Gentiles till there remained no unconverted Jews for them to instruct, the very name of Christ would probably long since have been forgotten among men. This objection may be classed with that of Judas respecting the box of ointment, "why was this waste made," &c. and will admit of the same definition, and requires no different answer—"not that he cared for the poor," &c.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself." The Providence of God has abundantly confirmed this animating promise of his word. Facts are stubborn things, and often disprove the most confident theories. The results of actual experiment, visible to every eye, and gratefully acknowledged by every pious heart, are enough, surely, to put down and eternally silence every cavil of this kind. This objection, once such current coin with nominal professors and cold hearted Christians, is fully proved to be counterfeit, base metal. And it is now more than twenty years too late for it ever again to be offered. Time was, and that within the memory of most of us, when Christians at large contentedly slumbered over a world in ruins—no feelings of compassion or desire for the salvation of the poor heathen were manifested; and no measures were taken, or even projected, or thought of, for sending them the Gospel. And what was the state of religion then in our own land? Was there then more given, and greater exertions then made to extend religious instruction to the destitute—to build up the waste places of Zion, in our own country, and to send the Gospel to our aboriginal natives, than since the period of Foreign Missions? We know that it was directly the reverse. The churches, indeed, had a nominal existence, but were in a cold and lifeless state—the Gospel was preached, but without power, and without effect. Some few concealed, isolated instances of conversion, might take place, so that the churches were kept from utter extinction; but the influences of the Spirit were generally withheld; and a revival of religion was an event almost as rare as an earthquake, and the surprise and novelty as great to the public mind. The principal exertions respecting the aborigines then was, not how to possess them of the Gospel, but how to dispossess them of their lands, and cheat them of their furs. The general state of our country, in a religious view, presented a widespread field of moral desolation; while intemperance, profaneness, and every immorality stalked with shameless front, and the trumpet of infidelity sounded from Dan to Beersheba.

Now, my brethren, is it not an incontrovertible fact, which it would be criminal to deny, or even to doubt, that religion has flourished in our own country, and the gospel been succeeded and blessed and attended, since the era of missions, beyond any former period, and that too, in exact proportion to our zeal, and liberality, and exertions in the missionary cause? Revivals of religion have been, and still are experienced, for their number, power, frequency, extent and duration, far beyond the example of any former period. Showers of grace are descending all around us, and the cloud of blessings is widening, and spreading to every part of our land. Christ, the Captain of our salvation, as a glorious conqueror, is travelling in the greatness of his strength, displaying his mighty power in subduing the hearts of sinners, and bringing multitudes of new subjects into his kingdom. The fields of Zion are becoming verdant—converts to righteousness springing up like “willows by the water courses”—thousands of new and admiring guests are approaching the table of the Lord, and with their eyes fixed on Calvary, joyfully celebrating their Saviour’s dying love. Then let all such excuses of pride and sloth, and covetousness, and unbelief, be put to shame and silence, and let all exert themselves in the cause of our gracious Redeemer, with fervent prayer to the great “Lord of the harvest, that he would thrust forth labourers into his harvest.”

Think of the boundless compassion of our Saviour, the blessed pattern for our imitation, and “let the same mind be in us which was also in him.” When he beheld our misery he flew from heaven on the wings of love, and to rescue us from destruction, counted nothing too valuable to forego—nothing too painful to suffer—nothing too arduous to achieve—nothing too costly to give. Ah! truly, and how did Christ give? Not as we give, slowly, reluctantly and sparingly, and perhaps willingly losing the opportunity when presented; but Christ gave cheerfully; he did not wait to see what others would give, but stood forth foremost and pre-eminent in charity; he gave voluntarily and freely; he did not wait for solicitation—alas! if he had, we should never have known the fulness of his grace, but have perished in spiritual famine. Christ gave from disinterested goodness, and motives of the purest benevolence; and he gave unsparingly—not as selfish men give—perhaps only a thousandth part of their yearly income, leaving the heap both untouched and increased; but he gave ALL—the whole of his immense wealth for the salvation of sinners. He emptied his coffers for us—he opened the infinite treasury of heaven, and poured it down in immeasurable profusion upon a perishing world. Though he was rich, even the Lord of all, yet for our sakes he became poor—yea poorer than the birds and the foxes—that we, through his poverty, might be made rich. O the matchless grace—the stupendous bounty—the unrivalled munificence of the blessed Jesus!—let heaven wonder, and the earth adore!

Think how vital to our holy religion, are deeds of benevolent charity, and how graciously Christ will accept of them at the great rewarding day! If he will accept temporal favours bestowed on his people as conferred on himself, will he not much more acknowledge

the spiritual blessings which we confer? I was in darkness, and you enlightened me—I was far from God, and you brought me near—I was perishing, and you saved me. I was an ignorant savage Indian in the western wilderness of America—you sent me missionaries, and school teachers, and Bibles, to instruct and civilize me, and bring me the knowledge of the gospel salvation. I was a poor depraved Hot-tentot, sunk in ignorance, filth and wretchedness—you sent me the Gospel, and raised me to the dignity of a man, and the happiness of a Christian. I was a poor orphan child in Bombay; my father was dead, and my mother had burnt upon the funeral pile—a wretched outcast from the world, I wandered in the streets, and reposed in the ditches—naked, needy and forlorn; without a friend; without a God, and without hope—when you had compassion upon me, and took me in; you fed and clothed me by your bounty; nourished and sustained, educated and brought me up; taught me the knowledge of the true God; led me to embrace by faith the only Saviour, and finally to rejoice in his presence for ever. O what a thought is this! how impressive! how animating! how transporting! O the luxury of doing good! Shall we not feel insatiable to give? Is there one present who would not seek such an honour as this? Be liberal then now, while you may,

“For time is swiftly flying;
The man that hoards his wealth to-day,
To-morrow may be dying!”

For the Christian Herald.

THE FIRE ALARM.

Introduction.

IN great cities an alarm of fire is no uncommon occurrence; and it generally, and especially in the night, spreads great consternation among their inhabitants. Having recently witnessed a number of these frightful scenes, a series of reflections occupied my mind, which I now send you, in hopes (should you publish them) it may please God to sanctify them to the salvation of some who are now secure in sin, although actually in more danger, as it regards their eternal interest, than their temporal can possibly be in a fire alarm.

PART I.—*The Alarm.*

The first train of thoughts was on the alarm itself. It is generally announced by the cries of “Fire! Fire!” accompanied by shouts and shrieks of various kinds; the bells ring, and people run in every direction, and all seem intent on doing something to prevent the threatened evil. Think, reader, Almighty God has ordered the alarm of fire to be given to this great world; and it is the alarm of hell fire too! Thus he announces, “A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.” (Deut. xxxii. 22.) “The wicked shall be turned into hell, and all the nations that forget God.” (Ps. ix. 17.) Lewdness, and all sensual

pleasures which banish from the mind serious things, are the way of hell. (Prov. vii. 27.) To call a brother a fool, is to come into the danger of hell fire. (Matt. v. 22.) Fear God; for he is able to destroy both soul and body in hell. (Matt. x. 22.) "How can ye escape the damnation of hell." (Matt. xxiii. 33.) The slandering, backbiting tongue sets the whole course of nature on fire of hell. (Jam. iii. 6.) False prophets shall be tormented in a lake of fire and brimstone, with the devil that deceived them, for ever and ever. (Rev. xx. 10.) "And the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death." (Rev. xxi. 8.) Now in all this there is no false alarm. The fire is kindled. It is for the wicked of our world, who refuse the grace of the Gospel. God is true, and will not lie. He will accomplish in righteousness all the threatenings which have gone out of his lips.

The second thought on the alarm, was on the feelings it excited in the immediate neighbourhood of the fire. What commotions are seen! What running! What rushing and flying for safety! And what agony if a child or a friend is in danger from the raging element! This whole world is the neighbourhood concerned in God's fire alarm; "for the earth and the works that are therein shall be burned up." (2 Pet. iii. 10.) It is, with all its greatness and splendour, but as a little house in a great city, among the many ten thousand worlds that roll in the expanse around it. Yet, although the fire is kindled, and is beginning to burn in all its apartments, I see little or no alarm among its busy population. I see some who mock at the alarm. Some others who abuse the watchmen who discover the fire and give them warning. They are so occupied with their business, or with their amusements, that they will probably never believe in the alarm, till the building falls around them, and there will be no means of escape from the fire of hell. O how the hearts of the humane bleed for the dreadful infatuation and folly of man, when it is said, "O that they were wise: O that they knew the things which belong to their peace. Do ye thus requite the Lord? O foolish people and unwise." (Deut. xxxii. 6, 29. Luke, xix. 41, 42.) To show that other beings feel an interest in the welfare of man, and desire that he should obey the Gospel, take the alarm and live, see the following passages, viz. Matt. xviii. 10. Luke ii. 12, 13. Heb. i. 14. and many others of similar import.

The next thought connected with the alarm was, the precautions which men take to guard against fire. Many erect what are called fire proof buildings; and many insure their buildings and property beforehand. But how unlike this is the conduct of men in religious concerns. Instead of building upon the Rock they build upon the sand, and must consequently in the end meet with an overthrow. (Matt. vii. 24, 27.) They build with wood, or hay, or stubble, or any other combustible rather than with those materials which the fire, which is to try men's works, cannot consume. (1 Cor. iii. 11, 15—Matt. xvi. 18.) They choose rather to sow to the flesh, and indulge in all its lusts, than to sow to the spirit. (Gal. vi. 7, 8.) They will,

consequently, reap the second death. With regard to *Insurance*, there is none but Christ; for there is salvation in none other. (Acts, iv. 12.) His terms of insurance are not a moral life, and moral honesty in the eyes of the world simply; but a spiritual birth. (John, iii. 5.) Not subscription to a creed, or confession to a priest, but "repentance towards God, and faith towards our Lord Jesus Christ." (Acts, xx. 21.) These terms not complied with, and the result will be, to be consumed with the fire of his wrath. (Ezek. xxii. 31.) Why will not men be wise unto salvation? And why, above all things, will they not be as wise for eternity as they are for time; for their souls as for their bodies?

The last thought immediately connected with the alarm, was the loss sustained in cases of fire. This I find to be only the goods of this world, and a little of its transitory happiness; or at most, the loss of temporal life. But in the case of God's alarm, there is a greater loss to be sustained, if we do not escape it. In that fire the soul will be lost; and to have all the world and lose the soul, the loss is eternal and irreparable. (Matt. xvi. 26.) There is the loss of eternal life. (Matt. xxv. 41.) They will be raised from the dead only to shame, contempt and damnation. (Dan. xii. 2. John, v. 29.) The loss, therefore, is the loss of honour with all its enjoyment, and the company of all the good, throughout eternity. Happiness will be lost, for there will be weeping and gnashing of teeth, when they see the kingdom of the blessed. (Luke xiii. 28.) Heaven will be lost, for then they shall "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever; and they have no rest day nor night." (Rev. xiv. 10. 11.) "Be not deceived; neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God;" (1 Cor. vi. 9.) no, not one of them—the mouth of the Lord hath spoken it. Who then can inherit that kingdom? None, indeed, without being cleansed by the blood of Christ. (1 John, i. 7.) None without the insurance alluded to above; and none can have that, but on the condition there specified. Reader, wilt thou not be wise in time? If thou art still an impenitent sinner, this alarm, true and awful as it is, is yet an alarm to thine own soul. O let it be a timely warning to thee; and flee now to the strong hold of faith, as a prisoner of hope; for eternity approaches, to set the great seal of heaven upon thine eternal and unalterable destiny. Thou wilt be with the number on the right, or on the left hand of the Judge, and wilt hear him with a voice, sweeter than from an angel's tongue to the one, and more terrible than hell itself to the other, pronounce, as he points to each, "These shall go away into eternal punishment; but the righteous into life eternal."

—Then,
Jehovah with determined aspect turns
His adamant key's enormous size

42 *Usefulness of a Tract in promoting the observance of the Sabbath.*

Through destiny's inextricable wards,
Deep driving every bolt on both their fates.
There, from the crystal battlements of heaven,
Down, down he hurls it through the dark profound,
Ten thousand thousand fathoms; there to rust,
And ne'er unlocks his resolution more."

This, sinner, without a new heart, and without Christ in thy soul,
the hope of glory, will be to thy soul the hell of hell to eternity.
O then hear the alarm and live!

Intelligence.

ENGLAND.—TRACT SOCIETIES.

An Encouragement to Tract Distribution.

(Extract of a Letter from a Minister near the seacoast, to the Secretary of the London Religious Tract Society.)

It will give you sensible pleasure in hearing, as it does us in communicating, that our Tract Society continues to prosper, and is accompanied with the blessing of God. Several pleasing instances of its utility have been detailed at our monthly meetings, and convince us that our labour is not in vain in the Lord. Swearers have learned to fear oaths—Sabbathbreakers to keep holy day—the careless appear thoughtful—and the prayerless, now call upon the name of our Lord Jesus—and not a few of those who spent their Sabbaths in dirt and idleness, have become stated and regular in their attendance in the house of God. In our Chapel, we have witnessed a large increase of attentive hearers, and a marked concern for the salvation of their souls. *We attribute this visible improvement, principally under God, to the distribution of your excellent Tracts.* I have before intimated, we lend them for a week to the inhabitants of this town and neighbourhood, and that, at the expiration of that period, our distributors replace them with a fresh one. *Besides supplying almost every house in this town, we already lend them to seven neighbouring villages.* Indeed, we are so deeply impressed with the advantages which have already resulted from this method of distribution, that we are about to hold a public meeting at a seaport town, about five miles off, for the purpose of establishing a Society on the same plan.

Usefulness of a Tract in promoting the observance of the Sabbath.

Every lawful endeavour to promote the sacred observance of that day which the Lord has called his own, must be considered by the Christian as useful; and the success of such an attempt must be regarded as highly beneficial both in an individual and in a relative point of light. Among the various ways in which the Sabbath is violated, the sale of different articles is one very extensively practised, and very deeply to be deplored. The existing law seems inefficient to prevent

or restrain this iniquitous practice, because the fine which it exacts is comparatively trifling, and the difficulties of exacting this trivial penalty are often formidable.

Scripture and experience unite to prove, that the most effectual way to prevent the *practice* as well as the *spread of error* is, that of circulating divine truth either by diffusing the word of God, or principles and reasonings down from that word. In this way a remedy is employed, the efficacy of which has been proved in numerous instances; and to the number which have already occurred, the following may be added :—

At the last Anniversary of the Boston Auxiliary Religious Tract Society, a Minister said, “ an humble shopkeeper, resident in a hamlet a few miles distant from Boston, was regularly in the habit of selling his goods on a Sunday, till a Tract was put into his hands, called ‘ Sabbath Occupations,’ by a person whom I employ as an agent for this purpose. This Tract produced such a conviction on his mind of the sin and evil of such a practice, that he resolved to profane that sacred day in such a manner no more, and though he had many difficulties and trials to struggle with, he still persevered in his resolution, and his shop has ever since remained closed on that day of rest. A poor aged man in the village, who occasionally made purchases at this shop on the Sabbath, applied one Sunday evening for a bread loaf, as he had none in the house : he was refused admittance, and he was so forcibly struck with the idea that the people should refuse to profit by his custom, that sooner than be a temptation, or throw a stumbling block in their way by visiting another shop, he was determined that nature should make a sacrifice, and that he would go supperless to bed. These people are now regular attendants on the means of grace, which they once totally neglected, and it is to be hoped that they will thus be brought to the saving knowledge of the truth. A few days ago I was assured by this shopkeeper, that he felt no diminution of profit on account of closing his shop ; and even if he had, he would rather have his pocket a little less filled, than have the curse of God upon such unhallowed gains. Here then is a proof of the beneficial effects of the gift of a single Tract, and also a proof that, ‘ Godliness has the promise of the life that now is, as well as that which is to come.’ ”

There are two classes of persons to whom this fact makes a powerful appeal :—

Those who hallow the Sabbath have one means pointed out for promoting in others its religious observance—what can be more simple and easy than the distribution of religious Tracts? Does not God usually accomplish his great purposes by the employment of simple means? And does he not so in order that his own power may be displayed and honoured? Who hath despised the day of small things? By our Home Missionaries and Christian brethren these means will not be despised. They are easily used, and if employed in faith and prayer, they will not be used in vain.

Those who profane the Sabbath, see in this fact what may be done by all, and what should without delay, be done by them :—“ Remember

the Sabbath day, to keep it holy!" Talk you of difficulties attending the religious observance of the Sabbath? Are any difficulties you contemplate to be compared with the pangs of an accusing conscience, and the frowns of an offended God? Do you fear losses? What loss is so greatly to be feared as the loss of the soul? "What shall it profit a man if he *gain the whole world and lose his own soul*?" Eternity will disclose and impress the awful fact, that sin and punishment are inseparable, and will furnish a fearful illustration of that scripture, "The way of transgressors is hard."

T. H.

Boston, Eng. Dec. 1821.

From the London Evangelical Magazine, for April, 1822.

IRELAND.—ONE CAUSE OF DISTRESS.

AMONG the causes of the present unhappy state of this country, Mr. Robert Steven, in his pamphlet, entitled, "Remarks on the present state of Ireland," observes, that "The vast number of parishes which are without any resident clergy, is an obvious hindrance to the march of education, and cannot fail to involve the church of Ireland in a solemn responsibility." He then adds, what from some quarters we could not have believed:—"It will scarcely be credited that there is, at this very time, in one district, *a space of one hundred square miles* (and that not in a thinly inhabited or mountainous part, but in one of the finest counties in Ireland) *in which there has neither been a church nor resident clergyman in the memory of man!*"

Mr. Steven is aware of the excuse urged by the non-resident clergy in this case: "We have no cure: there are few or no protestants in the parish." To which he answers, "Have your *Catholic* parishioners no souls?" And again: "I ask, in the name of reason, of religion, and of common honesty, if you have no cure, *why then do you exact your tythes?*"

Mr. Steven informs us, that the opposition made to protestant schools has, in some places, been most outrageous: "The enemies of education have, in one place, burned a very excellent schoolhouse, and a master's dwelling-house, and afterwards proceeded cruelly to *card* the master,* in doing which they broke two ribs on one side, and one on the other, so that his life was despaired of. In a multitude of instances, the whole artillery of the church, as far as it is allowed in that country, has been opened on the unoffending parents who dared to exercise the unalienable right of disposing of their children as they pleased. Numbers have, notwithstanding, exercised this right, fearless of the consequences, and, in the face of threatenings the most appalling, have continued their children at the schools of the (Hibernian) Society; others, alarmed and terrified, with grief have confessed that they must withdraw them."

* "This diabolical process is effected by driving a number of nails through a board, in imitation of a card. They strip the object of their fury, and drag this instrument of torture up and down the bare back, till the ribs and back bone are bared. Mortification and death frequently follow."

We gladly refer to the whole pamphlet, which makes out a very strong case indeed, in favour of the London Hibernian Society, and which will, we sincerely hope, procure such an addition of subscribers as shall enable the Society to extend its valuable and highly useful labours far more widely, so as to meet the "*growing desire of the Catholic parents for the education of their children.*"

* * The population of Ireland is stated, in the late census, at 6,846,949.

GERMANY.—BIBLE SOCIETIES.

Circulation of the Scriptures, by Professor Van Ess.

THIS laborious servant of the Bible cause continues his zealous efforts for the inhabitants of Germany with unabated ardour. The following view of his labours in circulating the Scriptures is given by Dr. Pinkerton, when writing from Marburg under date of Oct. 10, 1821.

We laid the maps of Europe before us, and conversed over his benevolent operations, for the good of the Catholic inhabitants of Germany. In order to give you a general idea of those different parts of this extensive field, which have been sown with this blessed seed, I shall give you a few of the details, as I received them from the Professor, on our travelling over the map together.

In the Kingdom of Wirtemberg, there have been circulated upward of 38,000 copies of his Testament; in the State of Baden, 20,000; in Switzerland, 10,000; in the Austrian Dominions, 24,500; in Bavaria, about 3000; in Nassau, 10,000; in the States of Darmstadt, upward of 10,000; in and around Elberfeld, 3000; in the Country about Munster, 2000; in and near Osnaburg, 6000; in the Principality of Hildesheim, 10,000; in the Prussian States about Berlin, Stettin, &c. 10,000; in Silesia, upward of 30,000; in and around Frankfort-on-the-Main, 10,000; in the country round Fulda, 5000. In addition to these general items, there have been 239,663 copies circulated, in smaller numbers and through various channels, in every part of Germany, and other countries in Europe where German Catholics are found. Thus the whole issues of Van Ess's Testament, up to this date, have been 431,163 copies.

At present, he has about 1000 copies in the depot at Halle; 1000 in the depot at Frankfort; 2000 here in Marburg; and 25,000 copies lying at Sulzbach. These 29,000 copies belong to your Committee, and are the remainder of the last 50,000 which you purchased from him. If we add to these, 22,000 copies in the hands of the publisher at Sulzbach, the whole stock on hand will be found to be about 50,000 copies.

In his treasury, he has 9000 florins; about 750*l.* sterling. The Committee of the Russian Bible Society have promised him a grant amounting to about 140*l.*, and he expects to receive an equal sum from Amsterdam. These funds are to be employed in binding the abovementioned 29,000 copies, for such persons as are too poor even to pay for the binding; whose numbers, especially among the

Catholic peasantry, the Professor states to be very great. The issues of copies, from the beginning of this year up to the present date, have been 27,096.

INDIA WITHIN THE GANGES.—BOMBAY.

American Board of Commissioners for Foreign Missions.

THE last joint letter received from the Rev. Messrs. Hall, Nichols and Graves, is dated 1st July last, and contains a view of their proceedings, &c. during the preceding six months. Mr. Garrett, who went out to the Ceylon Mission as a printer, has removed to Bombay, where he arrived on the 9th of May, 1821, and took charge of the printing establishment.

The sickness and departure of Mr. Bardwell, who, our readers will remember, has arrived in this country, is mentioned in the letter as a source of deep affliction:—

But, O dear Sir, what shall we now say? Our dear brother Newell is no more! On the 30th of May, at one o'clock, A. M. he breathed out his soul, we trust, in the arms of his Saviour. His disease, was the epidemic, spasmodic cholera, which has raged awfully in this region for some time past. This dreadful disease has, within four years, swept over India, Burmah, and the Asiatic Islands, and hurried millions to the tomb. On Monday evening, Mr. Newell was somewhat indisposed, and his rest was disturbed that night. He was worse on Tuesday morning, but it was not till 9 or 10 o'clock, that there was any apprehension that it was the cholera. Dr. Taylor and other friends were called in. At that time the disease had made so much progress, that no medical treatment could avail. The victory of the disease was so rapid and so complete, that his last hours were quiet, and he sunk into the arms of death without a struggle or a groan. The Rev. Messrs. Hall and Kenney, (Church missionaries,) Horner and Fletcher, Wesleyan missionaries,) Mr. Garrett and Dr. Taylor, were with him in all the closing scene. We feel it to be our duty to mention this instance of faithful attention on the part of Dr. Taylor. With the utmost promptness and assiduity, he has given his attention on all occasions to us in sickness. Brother Newell's remains were deposited in the English burying ground, on the afternoon of Wednesday. In his last sickness his head was early affected. He made but a single remark, by which it appears that he knew what his disease was. A stupor had so seized him, that it was with difficulty he was persuaded to take the prescribed remedy. When asked by his agonized wife, if he could not bid her farewell, he answered by shaking his head, and affectionately pressing her hand. Mr. Newell generally enjoyed good health. He was, perhaps, as little affected by the climate as any of our number. Just a week before his death, he visited Mr. and Mrs. Nichols at Tannah, spent five days with them, and seemed unusually cheerful. While at Tannah, he visited, with Mr. Nichols, a great number of the sick and dying. It is possible that he took the infection there.

A meeting was held at the house of our late brother, on the 3d of June, anticipating the usual time of our quarterly meeting. Never can we forget the solemnities of that occasion. The scythe of death was sweeping all around us. From 60 to 100 were then dying daily in Bombay. Our brother had just gone, and there was reason to think the disease somewhat contagious. All this brought eternity very near to our view. Religious exercises were attended on the Sabbath, and the sacrament of the Lord's supper was administered to all the missionary circle, by the Rev. Mr. Fletcher.

The letter proceeds to give an account of the translations, which go on very well. The whole of the New Testament is in a state of forwardness, and will be ready for the press by the time means are furnished. The missionaries are employed also in translating tracts, and preparing other things for the schools:—

A tract, containing a concise history of the Bible; a short doctrinal catechism; and a tract for the Jews, have been prepared, and will be printed in order. The next portion of the Scriptures, which we shall print, is the Gospel of Luke. This will be done with a view to make it a part of the proposed edition of the New Testament.

The Christian Knowledge Society have given employment to the press in printing tracts, for several months, with some benefit to the mission. The School Book Society at Bombay is also expected to employ the press. The last they printed for themselves was an edition of the ten commandments in Latin, Portuguese, English, and Mahratta, designed principally for the native Catholics.

Amidst great indifference to plans of improvement, and a jealousy of innovations, they have made some advances in improving the schooling system; and notwithstanding the irregularity and unskilfulness of the teachers, the progress of some of the boys has been highly encouraging. We "are well persuaded," say the missionaries, "that if our patrons at home could see these boys, and hear their recitations, they would feel themselves paid for their charities." And yet, with all these encouragements to promote and increase the number of schools, the want of funds has obliged them to *dissolve ten schools*, and thus send away about 500 boys from the only means they have of receiving light and knowledge. The Jewish superintendent of schools has been dismissed for the same reasons, and the mission has been obliged to lop off every possible expense until they receive new supplies and encouragement from home.

With respect to preaching the Gospel publicly, the letter informs us that—

For several months past, Mr. Hall has made appointments, and held meetings in different parts of the town of Bombay. Some of these have been exceedingly well attended. The number has varied from 20 to 200. Besides the occasional meetings, he holds stated ones on the Sabbath;—one in English to his own family, and some others, in the forenoon; and in the afternoon, another in Mahratta in the schoolroom adjoining his house. Nothing can be more irregular, or uncertain, than a heathen audience. Sometimes a proposed meeting is frustrated by an insidious Brahmin; sometimes a hopeful assembly of hearers are broken up, and the opportunity lost, by some angry mocker, or some obscene buffoon. So light a matter to most heathen, are those truths, which concern the very life of their

souls! Mr. Hall most seriously feels the need of a chapel* and a fellow-labourer. Ever since the departure of brother Bardwell, he has supported these meetings without any assistance.

For the greater part of two years past, a company of blind beggars came regularly to Mr. Newell's every Sabbath, and received from him Christian instruction. Their number was from 20 to 40. They were always still and attentive; and after religious exercises were over, Mr. Newell gave each of them a pice (one cent,) with which they went away satisfied. Thus have these wretched blind people received much light into their understandings. May the divine Spirit apply it to their hearts!

Mr. Graves has recently succeeded in getting a considerable number of people together, at sundry times, to hear the Gospel. In this however, he has experienced many painful disappointments. Notwithstanding this, he has constantly preached Christ to the people of

* We sincerely hope that he will soon be gratified. Indeed it is painful to think that, since this letter was penned, he has been seriously feeling this need, and labouring in the same awkward manner eleven months already—that the most efficient measures can hardly be expected to raise the necessary funds in a year to come—and that more than another year must then elapse before the funds can be transmitted and the building reared; so that eight or nine years will probably have elapsed since the missionaries had sufficient knowledge of the language to be public preachers of the Gospel, before any public centre shall be provided—before a visible standard for the Gospel shall be reared—before there is a place sacred to the Lord Jesus, and pointed at as the known resort of the curious or the anxious inquirers. Long before this, however, the *golden opportunity* may be lost of enjoying the labours of Mr. Hall, by this time, no doubt, eminently qualified to preach to the heathen around him; as is already irrecoverably lost the golden opportunity of profiting by the labours of Mr. Newell. He has ceased from his labour, and “having done what he could” inherits, doubtless, a glorious reward. We trust that Mr. Hall and his associates will be spared long. It is incumbent, however, upon the public, to make their labour as efficient as possible while they live, and to compensate for the removal of those who have been taken from the field by sickness and death, by giving to those who remain as great an increase of power as possible: and we confess, we think it would be a greater good to erect a chapel than to send one or two additional missionaries, if in that case no chapel should be provided.

We hope some measures will be devised to fulfil, without delay, Mr. Hall's earnest and reasonable desire. We do not suppose that any draft upon the existing funds, or that any appropriation of the regular receipts of the society which support the Bombay Mission, can be made. But surely no object could more commend itself to the consciences and piety of the community; and we cannot think it will be long, after the plan is set on foot at Boston, before New-England will furnish abundant funds. Should there be a deficit, our readers and friends, and that multitude of good and charitable people in this quarter who are not our readers, we hope will cheerfully come forward with their aid. Besides all this, we presume that the project need only to be set forward, in order to secure at Bombay, as liberal contributions as we remember to have read, were furnished at Calcutta for the erection of a chapel there. We will add, even at the hazard of swelling this note to an unreasonable length, that if the thing be not done in a more ordinary way, that there are congregations in our country who could do the work alone; or a dozen individuals of wealth could league together and do the work; or some individual, a moiety of whose annual income would be enough, can put down *ten thousand dollars* in the moment of Christian and generous feeling—he will find it is more blessed to give than to receive, and may perhaps, as some others have done, find it so much more pleasant to give than to hoard, as to resolve that as long as God bestows upon him a noble income, he will annually give nobly in promoting his glory.

E. C. H.

Mahim, and the villages round about, to many or to few, wherever he found them disposed to hear.

Mr. Nichols, for months past, has directed his attention principally to the Lapsed Catholics in Chandree, a large village of seafaring people, about one mile from Tannah.

In our last volume we gave some account of the Lapsed Catholics, more than 4000 of whom, about four years ago, set up the worship of devils, in order to avert the cholera morbus, and through the influence of artful men, went off from the Catholic communion. Several other villages on Salsette and near Basseen, and at Bombay, have followed their example. Their dreadful sufferings from this disease are thus described:

When the cholera made its appearance in this region, about four months ago, it first lighted on that people. In a few days, one hundred and twenty persons died. The heart-sickening scenes which were exhibited during that season, were unparalleled. The sick and the dying were brought into the presence of the village god, and there dreadfully beaten with rods, under the impression that the demon, that is, the disease, would be driven from them; while men and women, in the midst of a great assembly, were seen dancing in the most wild and furious manner, shaking and falling into trances, pretending to receive the god into themselves, and then promising health and safety to all who would implicitly trust them, and pay well for the supposed benefit. It seemed impossible to avoid the impression, that they were given up to "believe a lie, that they might be damned." Lamentation and woe have been in their dwellings, but they have not turned unto the Lord. The disease is gone from them; but instead of thanksgiving to Jehovah, it is given to dumb idols.

There is however much encouragement to labour among them, and Mr. Nichols thinks if he had a chapel a considerable number would attend to receive Christian instruction.

He has almost daily intercourse with the people of Chandree. They live compactly, are very accessible, and have sometimes collected in considerable numbers to hear divine truth. But these meetings have been incidental, and not by appointment. The school, which Mr. Nichols has established among them, succeeds very well. It has now about 40 boys. When this school was commenced, there were scarcely three men in the village, who could read.

Mr. Hall, in the March preceding, made a tour of seven days to Rawadunda, Allebay, Nagotua, and Pane; distributed books, conversed freely with the people, and at the two last mentioned places, established schools, by the direction of the mission. In May, Mr. Graves, also, made an interesting tour of 13 days, in the southern Koncan, where he was favoured with many opportunities of declaring the Gospel to great numbers of people.

Mr. Hall has a boarding school of 10 or 12 scholars, country born, whose parents or guardians support them. These are instructed by Mrs. Hall in useful knowledge, and have great advantages of a religious education. Mr. and Mrs. Graves have adopted two little girls, who are provided with nearly a support, and

have taken two children of the native Catholics. Mr. and Mrs. Nichols have taken a little Mahratta girl, and three children of superannuated soldiers, the latter being placed under their entire control until they shall be 18 years of age.

The letter concludes with a renewed appeal in behalf of a *Native Mission College*, but our limits will allow us no more than the following extract.

When we consider the great expense, at which we have been educated and sent hither; the expense that is absolutely necessary to our support; the difficulties of acquiring accurately a foreign pronunciation; the time that is spent in doing this; the peculiar uncertainty of our lives;—all these, and many other considerations, lead us ardently to wish, that a provision might be made for the instruction of missionaries in this country. There are many boys, who might be obtained and educated. The language of the people is *their* language; the country is *their* country. They are attached to no community; have no high expectations in regard to pecuniary emolument; and have no false systems of faith to shake off. They will not be regarded with that jealousy by government, with which foreigners are; nor will they be liable to be sent away from the country. We do not mention this subject as a new one, either to ourselves, or our patrons; but we cannot forbear repeating its importance.—From what Christian country, or countries, we ask, are missionaries to come, who will be adequate to the wants of this people? From what treasury are they to be supported? It must never be forgotten, that a capital object of missionary exertion is, *to put the heathen into a way of teaching themselves.*

UNITED STATES.—NEW-YORK RELIGIOUS TRACT SOCIETY.

View of the Tenth Annual Report, presented in April, 1822.

REV. GARDINER SPRING, D. D. *President.*

MR. JOHN R. HURD, *Corresponding Secretary.*

MR. KNOWLES TAYLOR, 216 Pearl-street, *Treasurer.*

MR. D. H. WICKHAM, 59 Fulton-street, *Depositary.*

THE operations of the Society during the last year have been more encouraging than in former periods. A loan of \$500 granted to the Managers for that purpose, have enabled them to adopt the plan of stereotyping their principal Tracts, from which very great advantages may confidently be expected. In our last number we made a misstatement of the number of Tracts distributed, which we now correct.

The whole number of Tracts sold and distributed the past year, is 131,331 English, 7,150 French, and 5,350 Spanish. Of these, 25,141 English have been drawn out by members, on account of their subscriptions; 76,128 have been sold from the Depository. There are now on hand 124,397 English, 47,526 French, 33,214 Spanish Tracts.

The whole number of Tracts printed by the Society, since its formation, is 1,135,594, exclusive of a considerable number in the press, which will, in a short time, be ready for delivery.

From the foregoing it will be perceived that the amount of Tracts drawn out

by subscribers, and gratuitously distributed, is nearly equal to the whole amount sold from the Depository.

The following very sensible remarks claim the particular notice of Tract distributors:

Many of those, who are friendly to the object of the Society, appear to be unmindful of the expediency of promoting the sale, as well as the distribution, of tracts. If the publications of the Society are sold the proceeds afford the ability of republishing, and if again sold the benefit may be thus greatly increased. But, if the person who wishes to distribute, obtains a *donation* for the purpose, the aid he lends the cause is but of an imperfect nature. The liberality of the Society would be abused if the facility of obtaining donations prove a means of preventing sales. A gratuitous supply should never be requested by individuals until some effort had been made to obtain the ability of purchasing. A pious individual, for instance, travelling to the westward, may apply for a donation of tracts to distribute on his journey. His motives being duly appreciated, the request is granted; but would it not be far better if this same individual, supposing him to be unable to purchase himself, were to make a little collection amongst his friends, or to apply to some one or two of his richer acquaintance for the means necessary to purchase the quantity required. In the former case, he does well, it is true; but he gives away what has cost him nothing, while the Society only is embarrassed by his benevolence: in the latter instance, while with one hand he administers to the wants of those who hunger and thirst for the instruction disseminated, with the other he waters the plant destined to afford the same spiritual nourishment to thousands equally destitute.

The Managers have added to the Society's list the following Tracts, received from the London Tract Society, viz:—

No. CLIII. Fifth Part of the Boatswain's Mate. CLIV. Sixth Part of ditto. CLV. Seventh Part of ditto. CLVI. Thomas Brown. CLVII. Contemplations, on Eternity. CLVIII. The worth of the Soul. And No. CXLVIII. "A Plea for Missions," written by a member of the Princeton Theological Seminary. This we are sorry to say, is the only original Tract which the Managers have procured this year.

How unhappily true was the remark in the last report of the Managers, that "*It has been difficult to draw the attention of our able and pious writers to this subject.*" If what they seemed to anticipate be true, that there exists an opinion that the object is not of sufficient importance to deserve the effort, we would ask the great number of those who are competent to write, to look over the annals of the Tract Societies, to visit the cabins of our poor, to listen to the testimony of the Sunday scholars, to hear the story of the restored Sailor, who thanks "his stars" and "thanks his God, that GEORGE CHARLES SMITH was ever born, that he ever wrote the Boatswain's Mate."

The names of Richmond, and More, and Smith, and many others, will be handed down to posterity as benefactors of mankind, and will be blessed by thousands in eternity for writing religious Tracts. Surely there cannot be wanting a motive. Neither can there be wanting ability and leisure. Why have not our clergymen and laymen as much ability and leisure as those who write the English Tracts? We know no reason unless it be that most of these have acquired ability and leisure

by long and patient labour in larger publications from the press. Those have most leisure and ability who do the most. Neither is there wanting a necessity. We approve and admire English literature, and especially English religious literature, but we need in every department, and especially in our Tracts, local scenery and local adaptation. Half the tracts from England, when reprinted here, want adaptedness. English broadcloths and cutlery, answer a very good purpose here, for those that can purchase; but English Tracts are a manufacture so nicely suited to their own sphere, as to be rather an incitement than a soporific to our ingenuity. Surely there are scenes and subjects for most interesting Tracts among ourselves. But it is time we returned to the Report.

By the Treasurer's Account it will appear that the balance in the treasury, at the close of the last year, was \$70 18, against which was an amount of debts due from the Society, of about \$1,360. Since that time the amount accruing from the sale of Tracts has been \$542 49, which, with the whole amount of subscriptions, donations, and contributions, \$1,241 92, makes the sum total of receipts \$1,784 41, besides the loan of \$500—placed with the Printing Committee for a specific purpose—and \$26 60, the surplus funds of the Oliver-street Auxiliary Society, which came to hand too late to appear in the Treasurer's Account for the present year. The payments from the treasury have amounted to \$1,708 3, of which \$1,588 50, have been appropriated to the liquidation of the debt due the former printer of the Society, Mr. Jonathan Seymour, to whose liberality and patience in waiting the convenience of this body, many thanks are due. It will be perceived, likewise, that Mr. Seymour has generously granted the Society, in the settlement of his accounts, a donation of \$38 59.

(To be concluded.)

UNITED DOMESTIC MISSIONARY SOCIETY.

WE hail the formation of this institution as a most auspicious event, as a notable era in the history of American Home Missions. Our present limits oblige us to reserve further observations and lay before our readers the

Proceedings of a Convention of Delegates for the formation of a Domestic Missionary Society.

THE Convention met in the city of New-York, on the 10 of May, 1822.

PRESENT,

- REV. ALEXANDER PROUDFIT, D. D. from the Northern Missionary Society.
- REV. DAVID PORTER, D. D. from the Missionary Society of the Middle District.
- REV. WILLIAM R. WEEKS and REV. JAMES SOUTHWORTH, from the Eastern Division of the Youth's Missionary Society of the Western District.
- REV. DIRCK C. LANSING and REV. BENJAMIN STOCKTON, from the Middle Division of ditto.
- REV. STEPHEN PORTER, from the Western Division of ditto.
- REV. ELIHU W. BALDWIN, and Mr. ELEAZAR LORD, from the New-York Evangelical Missionary Society.
- REV. JAMES M. MATHEWS and Mr. JOHN D. KEESE, from the Young Men's Missionary Society of New-York.
- REV. ELISHA YALE and REV. WILLIAM CHESTER, from the Presbytery of Albany.
- REV. HENRY DWIGHT, and Mr. ABRAHAM B. HALL, from the Genessee Missionary Society.

Rev. JOHN SMITH and Rev. JOHN TRUAIR, from the Union Society for Domestic and Foreign Missions.

A number of gentlemen, from different parts of the country, not expressly commissioned as delegates, attended the Convention, and took part in its deliberations.

Rev. Dr. PROUDFIT was appointed President, and Mr. J. D. KEESSE, Secretary.

The meeting having been opened with prayer; it was stated that the Convention had been called for the purpose of forming a Missionary Society, on such a plan as to unite the friends and patrons of domestic missions, and concentrate, as far as possible, the efforts of societies now in operation; and the following resolution was unanimously adopted:

Resolved, That it is expedient to form a Domestic Missionary Society.

The Convention then proceeded to consider the general principles upon which the institution should be established, and having agreed on all the important articles of association, they appointed a committee to arrange them in the form of a Constitution. This committee, consisting of the Rev. Dr. PROUDFIT, Rev. Dr. PORTER and Rev. Mr. LANSING, reported a Constitution, which, after being amended, was unanimously adopted and signed by the members of the Convention.

The Officers and Directors, contemplated in the Constitution, were then chosen; some of them, however, from the multiplicity of their previous engagements, resigned, and the vacancies were filled at the first meeting of the Board.

It being understood that the Young Men's Missionary Society, and the Evangelical Missionary Society in this city, were disposed to unite in the institution now formed, the following resolutions were unanimously adopted:

Resolved, That this Convention affectionately invite the two Domestic Missionary Societies in this city to become members of this institution.

Resolved, That it be recommended that the relations which the members of those societies sustain to their respective institutions, be transferred to this Society.

Resolved, That in the event of the above recommendation being carried into effect, existing engagements to those societies respectively, shall be fulfilled by this Society.

The Board of Directors were instructed to meet for the purpose of appointing the executive committee, and taking measures for publishing the proceedings of the Convention, and fulfilling the design of the institution; and the Convention was then dissolved, and the meeting closed with prayer.

(To be concluded.)

SUMMARY.

Ordination.—The Reverend Presbytery of New-York, at their Sessions in April, ordained the Rev. SAMUEL E. CORNISH (a man of colour) to the work of an evangelist. The exercises took place in the Presbyterian Church in Vandewater-street, on Thursday evening the 18th ult. The Rev. Robert M'Cartee engaged in prayer, the Rev. Ward Stafford preached the Sermon from *John*, iv. 35, and the Rev. Samuel H. Cox, delivered the charge. The whole exercises were conducted in the most solemn and appropriate manner. The Sermon and Charge were highly interesting and impressive: we regret our limits do not allow us to notice them further.

Mr. Cornish is a pious, respectable, intelligent man, and an acceptable preacher. He commends himself to all who know him, by his unassuming manners, and by the zeal with which he labours for poor and oppressed Africans. He is in the employ of the Evangelical Missionary Society, and preaches to a church (recently constituted) and congregation worshipping in Rose-street.

Thanksgiving.—Tuesday, the 7th of May, was according to appointment of the Presbytery of New-York, observed as a day of Thanksgiving to Almighty God, for the manifestations of his Spirit with which he has so eminently blessed some of the Churches within their bounds. The Congregations of the Wall-street, Cedar-street, and Brick Churches, united in the morning in the Cedar-street Church, and in the afternoon in the Brick Church.

The Rev. Dr. SPRING preached in the morning from *Sol. Songs*, viii. 5. "Who is this that cometh up from the wilderness leaning upon her beloved."

The Rev. Dr. ROMEYN preached the sermon in the afternoon, from *Solomon's Songs*, ii. 10—13.

General Assembly.—The meeting was opened on Thursday, the 16th May, in Philadelphia, with a sermon by the Rev. W. Hill, D. D. of Virginia. The Rev. Obadiah Jennings, of Ohio, was chosen Moderator. The accounts of the state of religion in the several Presbyteries were communicated, and condensed into a general narrative. We did not receive this document in time for this number. The Assembly's Missionary Sermon was preached by the Rev. Mr. Jennings, on Monday the 20th.

Sunday School Union.—The Sunday and Adult Union of Philadelphia, held their anniversary on Tuesday the 21st May. The Rev. Mr. Van Vleck, of the Moravian Church, opened the meeting with prayer. The Rev. Dr. Staughton read the report, and the Rev. Messrs. Boyd and Bedell, of the Episcopal Church, and Beman, of the Presbyterian Church, (Georgia,) and D. Bethune, Esq. of this city, delivered appropriate addresses. The exercises were concluded with prayer by the Rev. Dr. Woodhull.

The union of the Synod of the Associate Reformed Church, and the General Assembly, which was contemplated last year, was on Tuesday 21st consummated; and the members of the former judicatory took their seats as members of the latter.

On Monday 20th. the Rev. James Arbuckle was ordained to the work of the Gospel Ministry, and installed Pastor of the Associate Reformed Church in Spruce-street, Philadelphia.

CIVIL RETROSPECT.

FOREIGN.

THE situation of affairs on the continent of Europe has not materially changed since our last article. The war expected between Russia and Turkey is not yet commenced, and a thousand contradictory reports are daily heard, and conjectures made as to the ultimate turn which this controversy will take. In the mean time it is certain that both those countries are busy in warlike preparations. The Russians, animated (the body of the people we mean) with the hopes of punishing a cruel enemy of the faith of themselves and their forefathers, evincing its hostility by acts the most inhuman and cruel, and with a sympathy for a neighbouring, friendly nation, professing the same religious tenets: and the Turks, enraged at the idea of a restraint in their despotism over their tributary provinces, and driven to desperation by the prospect of the utter annihilation of their power in Europe, on which depends, to so great a degree, their wealth and influence as a commercial and maritime people, and consequently their ability to preserve even the form of unity among the disciples of their false prophet. Thus influenced, each party is, in its preparations, putting forth uncommon exertions. The season for activity in war is close at hand: the Turkish divan have rejected the terms of Russia: the European powers, who were considered jealous of the increased power which Russia would probably acquire by a Turkish war, have declared their intention to view the contest as mere spectators; and the plain interests and manifest feelings of Russia, and the obstinate pertinacity of Turkey, all combine to persuade us that war will not be avoided. Its issue, in all probability, will be not less important to the world than was the fall of the Roman empire.

The other parts of Europe remain in the same condition as at the date of our last article. In France, the new ministry seem to be pursuing an arbitrary course, and to be adopting measures little conducive

to the tranquillity of that country, either in a political or religious view.

England, during the commotions and disquietude of the adjacent continent, seems to be enjoying a state of tranquillity more considerable than has for many years been her lot. Some embarrassment is felt among her agriculturalists owing to the abundance of her produce compared with the demand for its consumption. But, however much distress may arise, when there is a greater quantity of manufactured articles produced than can be sold; the difficulties are of a nature radically different when the surplus consists of the necessities of life: in the latter case there may be equal local poverty, but no want, no famine, no desperate mobs, no tumults needing the presence of an army. In this prosperous condition of Great Britain, the land, although at times, indeed, the persecuting land of our fathers, we feel a hearty satisfaction. The condition of other countries affects us as strangers: that of England as kinsmen. Although the efforts of many worthless men in that country as well as in this, have been employed to engender a national hatred similar to that which prevails between France and England; and although the haughty pride of England and an undue vanity, perhaps, on the part of this country, have given more success to these efforts than we could have hoped, yet we on this side of the great water do, from our common language, our common systems of education, the common sources of our literary, political and philosophical knowledge, from our intimate commercial intercourse, and our unison with them in religious views, pursuits and institutions, feel a friendship which it is impossible from the nature of things that we should feel towards any other nation in Europe. This friendly feeling, as men desiring good, we delight to cherish and to foster; especially so long as we can be excited by it and by a generous appreciation and emulation of the religious efforts made in that country, to imitate its people, and in some instances to give them examples for imitation, in plans for spreading the Bible over every land, and preaching the Gospel in every tongue and to every creature. Our natural feelings of friendship, cemented by bonds of this nature, and elevated by a common pursuit of objects of this kind, will not make us less ardent patriots or less active Christians, but on the contrary will form a powerful excitement by which we shall provoke one another to good works. May such be the effect of all our national friendships and rivalry.

DOMESTIC.

Since our last, nothing very material has occurred. Congress has risen after a long but not very important session. Its chief acts have been the rejection of the bankrupt law, and the recognition of the independence of the South American governments.

The mercantile part of our community have been much excited by the prospect which appears to be opening of direct intercourse between the English West Indies and this country. It seems that measures are contemplated by the English government for opening to us this trade formerly so valuable to this country. We rejoice at it, as we

do at every new spur which is given to the industry of our country by the opening of new markets for our produce and manufactures, and new employment for our ships and seamen. We also rejoice at it as a new progress made in the commerce of the world, being an evidence, from the conduct of two great commercial and maritime countries, of the excellence of the policy of free trade. It may not appear evident to those who have not reflected on it, why the extension of commerce should seem to us, who profess to be religious politicians, so very important: The reasons why it so seems to us, are, that commerce has always been the principal means by which society has been advanced from ignorance and barbarism, and by the help of which the Gospel has been spread; it has been one of the strongest bonds by which nations have been kept in peace with each other: from its resources, and by the spirit of liberality, to the promotion of which it is so favourable, more has been done towards establishing seminaries of education, and founding institutions for improving the moral and religious condition of mankind, than by any other pursuit of men. Greece, in ancient times the most commercial country of the age, was the most advanced in learning, civilization and morals: while England, in our days, who has to the greatest extent sent forth her ships to every clime, has also been the most distinguished as the patron of every useful art, and the founder of the greatest charities in which the hand of man has ever been permitted to take a part. By a commercial intercourse our principles are liberalized and our feelings enlarged; the manners and the institutions of those who communicate with each other are elevated to the higher standard; local prejudices and national bigotry are broken down, and the light of truth is admitted into the dark and solitary places of the earth. It has often been wondered at, that so large a portion of the globe should have been a waste of waters; this very fact is a proof of the value and importance of commerce; that more than half of the globe which might as easily have been made fruitful as Eden, has been devoted, almost exclusively, as to its apparent usefulness, to supplying the means of commercial intercourse among men.

We would beg pardon for our digression from our duty as newsmen, and add one other remark. That if commerce be thus important, thus deserving the high estimate of religious men, how willing and how active ought they to be in promoting the welfare of those by whose labour it is carried on. How generous should be the liberality of the commercial world towards those institutions which are calculated to improve the characters of the servants of commerce, and to lead them to the performance of their duty to God here, and secure to them the enjoyment of his favour hereafter. How inadequately would all the mere wealth which is acquired by their labours recompense the benefits rendered to society by the commerce thus carried on, and yet how miserable and scanty is the pittance which the most pressing solicitations, and the exhibition of the greatest spiritual necessities, can extort from the hands of many of those who are individually most favoured by commerce!

May 29, 1822.

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

From the Sailor's Magazine.

CAPTAIN CHALKLEY, OF THE SOCIETY OF FRIENDS.

HE was born in Southwark, in 1675, of honest and religious parents, and went to settle in America, in 1710, (I take it from his own journal, written by himself,) and died in the island of Tortola, in the year 1741. In page 231, he says,—“On the 15th of the sixth month, 1729, having loaded the ship “New Bristol Hope” a second time, I sailed in her as master from Philadelphia, and, having a concern to visit the Meeting of Friends at Salem, I left the ship at Gloucester, under the care of the pilot, and went by land to the first-day meeting at Salem, and from thence to Elsenborough, and staid till the ship came down; and on the 20th of the month we got to sea, and had a fair wind for several days, and lived very lovingly on board, being respectfully treated by my Sailors. In this voyage we had several meetings on board, the first of which was at the request of my second mate, to call the Sailors together in the cabin; I not being forward to propose it to them, lest they should suspect me of some vanity, in desiring to preach to them, they not knowing the cross of Christ in that exercise. This time we came to a tolerable market with our provision, which made our stay but short, yet I was divers times at the Bridge-Meeting of Friends. Soon after I went to Bridge-Town, to clear out the vessel, and was at their week-day meeting. The subject matter I had to treat of in that meeting was, that the Lord bringeth low, and he raiseth up again; and that in divers respects, as to kingdoms, families, and particular persons, and as to health, wealth, honour, &c. divers were appealed to as witnesses of it. After this meeting I went to visit the Governor, who was courteous to me, and took my visit kindly, and desired to be remembered to our Governor, and several others, and wished me a prosperous voyage, and well back again; he said whoever lived to see it, *Pennsylvania would be the metropolis of America in some hundred of years*; he said he “loved downright honest men, but he hated deceit and hypocrisy;” a great man and a great expression.

“The 21st of the eighth month, 1729, we, having done our business, weighed anchor and went to sea, and on the 26th, we had a good meeting with the ship's company, for the service and worship of God; in which the gospel of Christ was declared without partiality, and the reigning sins of Sailors openly exposed, according to the doctrine of the gospel and the Most High Lord, who was entreated to carry on in the earth the great work of reformation. Hitherto we had fine pleasant weather. The beginning of the ninth month, we had a very blustering stormy time for many days; and met with some disasters.

Twelfth of the same month we found ourselves in lat. 36 deg. 17. min. north; but the wind was ahead, and our fresh stock of provisions almost expended, and winter coming on apace, the nights dark, and long, made it seem tedious to our people, the which I was helped to bear with patience. The 14th day, about eight o'clock at night, John Plasket, one of our best Sailors, through the violent pitching of the ship, fell into the sea, from off the bowsprit; one of the Sailors, seeing him fall, nimbly threw a rope to him, which he caught hold of, and the people helped him into the ship; though in all probability he had perished in the sea if he had missed taking hold of the rope. I was thankful to the Almighty for this young man's life, and took it as a great favour from heaven. 1730—I was now preparing for the fourth voyage, as master of the New Bristol Hope, for Barbadoes, but it grew harder and harder for me to leave my family, which, for many considerations, was very exercising; yet I was obliged to continue going to sea, upon an honourable account, i. e. that no person might suffer by me if I could help it; and, having got our vessel loaded, we sailed from Philadelphia the 9th of the fifth month, 1730. Next day came to anchor at Chester, and visited my old friend, David Lloyd, who, with his spouse Grace, treated me with tender Christian love. The Judge and I being old acquaintance, and both of us in years, and he not well, we took leave as if we were not to see each other any more, (which happened so,) for he died before I returned. We weighed anchor at Chester, and got down to Elsenborough, and went to Salem meeting (it being the first day of the week) with some of our passengers and Sailors. The meeting was pretty large, and I was earnestly concerned for their welfare, (as I had often been when I was absent,) and was glad I was with them that day. On the 16th of the ninth month we arrived at Barbadoes. The 17th there arose, about midnight, a hard gale of wind, which the Barbadians call a tornado, and blew more than ten vessels ashore, great and small, which were wholly lost; and our ship was very near the rocks, people looking every minute when she would come on shore; but through Divine favour we escaped with only the boat stove against the rocks. I would have got on board, but that was impracticable; but I got on the highest place I could, from which I could see them in the ship, and they me on shore, for we could not, for the violence of the wind, hear one another; yet they were so near the fort, where I stood, that I could discern them one from another, and they me from the multitude of people, (many being in the fort with me.) Seeing the chief mate look towards me, I waved my hat to him, and he, in answer, his to me; then I made signal to him to go to sea, which they immediately did, letting slip their cables, and went to sea without either boat, anchor, or cables, and came in the next day, and got their cables and anchors again, to the great joy of many of the inhabitants, whose hearty prayers were for our safety, as many of them told me.

“ This, among many others, I put among my calendar of deliverances and preservations from imminent dangers by the hand of Divine Providence. We staid this time in Barbadoes about five weeks, leaving it 27, (7) 1730; and there I met with my friend Robert Jordan, a

brother in the work and fellowship of the gospel of Christ, who took his passage with us for Philadelphia, and whose company was pleasant and comfortable. One evening he was repeating some verses of the excellent Addison's, which I transcribed as well in memory of that great author, as also that they answered my state and condition in my watery travels, and in the extremes of heat and cold, and some poisonous airs I have often breathed in."

[T. C.'s journal, dated 6th month, 1733, viz. "I had on board three Whitehaven Sailors, Wm. Towerson, Wm. Trimble, and Wm. Atkinson; and I do not remember that I heard either of them swear an oath during the whole voyage; which I thought worthy to stand on record, because it is so rare in seafaring men. So far—Thomas Chalkley."]

[T. C.'s journal, viz. 6th month, 31, 1, 34,—“We had another meeting on board our vessel, to which came several from other vessels, and some from the shore, &c. I was invited next first day on the ship *King George*; the master told me his cabin was large, and would hold more than mine; but we did stay till first day.” Thus thou seest he was ready to do all good in and out of season.]

NORTH-EAST LONDON AUXILIARY SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

On Tuesday, Feb. 5, the Second Anniversary of this Institution was held at Albion Chapel, Moorfields; when the President, Capt. Sir George Mouat Keith, Bart. R. N. was called to the chair. The Report (from which we make the following extract) was read by Mr. E. O. Dyson, the Secretary.

At a ship prayer-meeting, where there were more than 40 Sailors present, one of them, who engaged at that time, said to a friend, “Do you not remember on board such a ship I was called upon to pray, and, attempting it, I could not go on? but now, blessed be God! he has unloosed my stammering tongue, and has set my soul at a happy liberty;” which indeed was true, as the visitors found it a time of refreshing from the presence of the Lord. About a fortnight after the above meeting, another was held, where general interest was felt: two captains, two mates, and one of the captain's wives, poured out their hearts before God in solemn and affecting supplications, and humble and hearty praises for his having had compassion upon their sinful souls, and for the enjoyment they experienced at the prayer-meetings on board ships. At another time, as your Committee were taking a boat to the ship where the meeting was to be held that evening, two Sailors were on the beach looking at the signal: they were invited to accompany them to the prayer-meeting; they replied, they were strangers in London, had heard of such meetings, and should be happy to attend. They went, and one of them engaged in prayer, and, in a very fervent manner, expressed his gratitude to God for the kindness of the friends in conducting them there. Another Seaman blessed God that, through a long voyage, their ship's crew had had divine worship every day, morning and evening. At another meeting, Capt. H—— addressed the Seamen, in a solemn and pathetic manner, on the importance

of the religion of Jesus Christ, and of the uncertainty of our continuance in this life, (alluding to the total wreck of his own father's ship, who, with others, perished in the ocean in sight of his own house.) He also observed that God was doing a great work at Harwich, where hundreds of Sailors attended the Bethel prayer-meetings; by means of which, under the influence of the Spirit of all grace, he believed many were truly converted to God. At another of our prayer-meetings, eight Seamen and a cabin-boy engaged in prayer. To these circumstances we allude (not to mention others) to show that the Lord has begun to fulfil the promise to his Son, that "the abundance of the sea shall be converted to Him."

After the Report was read, Sir G. Keith addressed the audience, which was numerous and respectable.

The influence of our Seamen, said Sir George, is not confined to our own country; they visit all countries, and are examples of good or evil to all nations they visit; therefore, it is necessary and incumbent upon us to render them good examples to them. In my opinion, they are useful in another point of view. We are sending missionaries to every part of the world. Our seamen visit these countries, and what our missionaries do by preaching, our Seamen do by example; and I need not say how much more striking example is than precept; thus they may become living epistles known and read of all men.—Of all classes of men, there are none to whom prayer is of more importance, or of so much importance as Seamen; this arises from various causes; from the nature of their early education; from the society into which they go; from the privations to which they are exposed, of food, of water, of clothes, and many other things—they are subject to every variety of climate, from the torrid zone to the arctic circle—they are in jeopardy every hour. Now when we combine all these together, we must admit that prayer is, to a Sailor, a great blessing; deprive him of that, and you deprive him of his sheet anchor. The Sailors may be carried to the most remote regions of the globe, far from their friends; but they cannot be banished from God, nor find any difficulty in drawing near to him, in whose hand is the uttermost parts of the sea. Many here have long realized the great blessings of the Gospel; and permit me to remind you, that one of the strongest evidences you can give of your attachment to it, is an anxiety that others should know that word which maketh wise to salvation; yet a little while, and your opportunities of doing good will be at an end, and happy the man of whom his Lord will say, "he hath done what he could."

REV. GEO. BURDER.—Who does not love a Sailor? Every Englishman loves a Sailor, because every Englishman knows how much he is indebted to Seamen for defending our coast from invasion, and for many of the comforts of life: our tea, sugar, coffee, cotton, and a thousand other things for the support of life; but how have we shown our gratitude to these brave men? We have considered them much as the Priest and Levite did the poor man whom they passed by, and left half dead: we have seen them not half dead, but as altogether dead, and considered them too bad to be mended. When we have seen an assemblage in the street concerning some shocking occur-

rence, we have passed by, and said, Oh ! it is only a drunken Sailor ! as if he was not worthy our notice ; but we have begun, I trust, to correct our mistake, and this society has proved that they may become useful members. I confess I was one who formerly had very little hope of reclaiming Sailors, but I have endeavoured to correct my mistake, by preparing a few sermons for Seamen ; and, I hope, God will give them some of that good success with which he was pleased to favour the " Village Sermons." At Ramsgate, an affecting circumstance occurred some time ago to a good man of the name of Dawson, who had been a Seaman, but had left the sea service. A ship coming in there commanded by an acquaintance of his, the captain requested our friend to take charge of the ship for the night, as he wanted to be on shore ; he agreed to do so, and went on board for that purpose. In the course of the night, a tremendous gale arose, which drove them from their moorings, and they were obliged to run till they reached the coast of France, where they were taken prisoners ; and the man, who had breakfasted with his family, was in two days in a French prison, and there confined for ten years. But there was several pious men among them who found their consolation in religion—they were allowed by the priest to assemble together for that purpose. Having but few books, they agreed to write them out, and send copies of them to their fellow prisoners in different parts of the country. Six copies of the " Village Sermons" were written out ; the whole of " Dr. Watts's Psalms and Hymns" were written out ; great part of the Scriptures, some of " Mr. Flavel's Sermon ;" and these were circulated among all the prisons in France. This shows the necessity of putting into their hands suitable tracts, to be ready for them on all occasions, amidst the danger and hardships to which they are exposed. Who would have thought that that fine ship, the Thames, which sailed on Wednesday last, should have been a wreck on the coast of Sussex on Sunday morning ; this is another proof of the hazards of the sea.

(To be concluded.)

TOTAL LOSS OF THE PACKET SHIP ALBION!

It has become our painful duty to record the most distressing intelligence of the total loss of the New-York Packet Ship Albion, Capt. Williams, which sailed from this port on the first of April for Liverpool. She was driven ashore on the coast of Ireland off Garretstown, near Old Point of Kinsale, on the 22d of April, before daylight in the morning, and NEARLY ALL ON BOARD PERISHED ! She had a crew of twenty-four men, only seven of whom were saved. The following are the names of the passengers who went out in the Albion.

Gen. Count Lefebvre Desnottes, (under the name of Gravez,) and Mr. Chabut, his nephew, of Paris ; Mr. Lemercier, New-Orleans ; Mrs. Garnier and son, New-York ; Mrs. Pye, do. ; Miss Powell, Canada ; Major Gough, of the British army ; Wm. Proctor, N. Y. Wm. H. Dwight, Boston ; G. W. Raynon ; Mr. Bending ; Philotime Delpla, Bordeaux ; Victor Mellisent, Paris ; G. H. Clark and lady, Albany ; Col. Prevost ; A. M. Fisher, Professor of Mathematics in Yale Col-

lege; G. Hill; John Gore, N. Carolina; Wm. Overhart, Pennsylvania, and A. B. Converse and N. Ross, both from Troy.

The following were steerage passengers: James Baldwin, Stephen Chase, Dr. Carver, Mary Hirst, Mary Brewster, Mr. Harrison.

All the particulars of this awful dispensation of Divine Providence which we have seen, are contained in extracts of two letters published in Liverpool; one from Jacob Mark, U. S. Consul at Kinsale, and the other, which will be found below, from a Mr. Purcell, agent of the gentleman to whom it is addressed. Mr. Marks observes that,

"There were 28 passengers on board, in the cabin, 21 men and 7 women, all of whom have met a watery grave, with the exception of one young man from Boston, I understand; and as he is so exhausted he could not give the names of the others, or any particulars: seven of the crew are saved, one of the mates and six men. I am informed there was a considerable sum in specie on board; part of the deck only floated ashore. Last night was very tempestuous; and, it seems, the ship lost her masts about ten o'clock, carrying a press of sail off the land, wind S. S. E. which was the cause of the misfortune; it was about three o'clock this morning that she struck on a ledge of rocks, and went to pieces."

"*Garretstown, Ireland, 22d April, 1822.*"

"HONOURED SIR,—At some time before four o'clock this morning, I was informed that a ship was cast on the rocks at the bottom of your dairy farms, to which place I immediately repaired; and at about the centre of the two farms, found a vessel on the rocks, under a very high cliff. At this time, as it blew a dreadful gale, with spring tide and approaching high water, the sea ran mountains high; however, I descended with some men as far down the cliff as the dashing of the sea would permit us to go with safety, and there had the horrid spectacle of viewing five dead bodies stretched on the deck, and four other fellow-creatures distractedly calling for assistance, which we were unable to afford them, as certain death would have attended the attempt to render them any. Of those in this perilous situation, one was a female, whom, though it was impossible from the wind and the roaring of the sea to hear her, yet from her gestures and the stretching out of her hands, we judged to be calling and imploring for our assistance. At this time the greater part of the vessel lay on a rock, and part of the stern, where this poor woman lay, projected over a narrow creek that divides this rock from another. Here the sea ran over her with great fury, yet she kept a firm hold, which it much astonished me that she could do; but we soon perceived that the vessel was broke across, where she projected over the rock, and after many waves dashing against her, this part of the vessel rolled into the waves, and we had the heart rending scene of seeing the woman perish. The 3 men lay towards the stern of the vessel, one of whom stuck to a mast, which projected towards the cliff, to whom, after many attempts, we succeeded in throwing a rope, and brought him safe ashore. Another we also saved; but the constant dashing of the waves put an end to the sufferings of the others. This vessel proves to be the *Albion*, packet, of N. York, capt. Williams, which place she

left on the 1st inst. for Liverpool, with a cargo of cotton, raw turpentine, rice, &c. and with about 28 passengers. Her crew consisted of 24; and of the whole there have been saved only 9, making the sufferers amount to 43. Out of the passengers there have been saved but two. The bodies of 5 men and 2 women have been picked up. After doing every thing possible for these poor creatures, I exerted myself with Mr. Gibbons in saving the private property of the poor sailors and passengers, and succeeded in saving some of their trunks. I have brought four of these poor creatures here. Mr. Gibbons has taken three, and two more remain at the dairyman's houses, from whence they were too weak to be removed. Capt. Williams is among the sufferers. As I know your feelings towards those thus situated, I have taken the liberty of preparing some thin boards, to make coffins for these seven. She is now completely gone to pieces. She was, I think, as fine a vessel of her description as could be seen. My situation does not allow me to say more at present, as I was never more fatigued, and remain, Honoured Sir, your ever grateful and faithful servant,

JOHN PURCELL.

"To Thomas Rochford, Esq."

One of our daily papers observes, "no event that has occurred for years, has created so deep a sensation in this city. Indeed every countenance seems to be mantled in the gloom of a mourner. It was a most heart-rending and agonizing piece of intelligence to many of our citizens, and melancholy and affecting to all. Most of the passengers had friends and acquaintance, and some of them relatives in this city. It is but a few days since they left us in the bloom of health; but as it were, in a moment, in the twinkling of an eye, they have been summoned hence by Him who rides in the whirlwind and directs the storm. All have perished, save a messenger to tell the mournful tale, that his companions are 'in the deep bosom of the ocean buried.'

"All the vessels in port have their flags now flying at half mast."

Thus, as in a moment, these persons have been snatched from life into the eternal world. They were near the end of their voyage, and expected soon to engage again in their various pursuits, but death suddenly arrested them. Their days are numbered—they are gone from the earth—"the places which knew them shall know them no more for ever." Every one is distressed at the event; but what does it teach us? Reader! death may seize upon you as suddenly. Whether on sea or land, you are liable to sudden death, and ere long you will certainly die. Are you prepared? "The Son of Man cometh in an hour that ye think not." Have you considered what it is to die? Imagine yourself to have been lost in the *Albion*. Suppose that when about to be swept from the wreck, and when distracted with the horror of immediate death, you for the first time realized that there was a holy God, a future judgment, a heaven and a hell—and that you were a sinful creature, impenitent and lost for ever! Suppose this had been your case—or rather suppose death should arrest you to-day. Are you prepared? Are you reconciled to God? Have you repented of your sins? Do you believe on the Lord Jesus Christ? What is the testimony of your conscience, and of your life? Have you attended

to these things, or are you going thoughtlessly down the broad road which leads to destruction? You must die—how soon you know not. If impenitent and unholy, death will be the beginning of eternal misery and horror. Turn then and repent while it is called to-day. “Believe on the Lord Jesus Christ and thou shalt be saved.”

A REFLECTION.

“I’ve seen the dark ship proudly braving,
With high sail set—and streamers waving,
The tempest roar and battle pride;
I’ve seen those floating streamers shrinking—
The high sail rent—the proud ship sinking,
Beneath the ocean tide;
And heard the seaman farewell sighing,
His body on the dark sea lying—
His death prayer to the wind!

But sadder sight the eye can know,
Than proud bark lost and seaman’s wo—
Or battle fire and tempest cloud—
Or prey bird’s shriek and ocean’s shroud—
The Shipwreck of the SOUL.”

Notice.

SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN
IN THE PORT OF NEW-YORK.

THIS Society will publicly celebrate its anniversary, and the opening of the MARINERS’ CHURCH, on TUESDAY NEXT, at half past 7 o’clock in the evening, in the Mariners’ Church in Roosevelt-st. The annual Report will be read, and it is expected addresses will be delivered by the Rev. Henry Chase, Rev. John Truair, Mr. John Westfield, and several others.

The Committee of Arrangements affectionately invite the Rev. Clergy, Merchants, Shipmasters, and Sailors, to attend on this occasion. The union in this Society of Christians of different denominations, the simplicity and importance of its object, (THE SALVATION OF SAILORS,) and the success which has thus far attended their efforts, will, the Committee trust, be the means of interesting their fellow-citizens generally, in the Anniversary. It is well known that the Mariners’ Church is under mortgage for 6000 dollars, and that the Society has no funds or resources except the contributions of the Christian public. On them they rely for the payment of this debt, and for the current expenses (nearly \$2000 annually) of the Society. If arguments were wanting to draw forth a liberal contribution on this occasion, we would refer the reader to some of our preceding pages. Who can read the account of the ALBION, and not drop a tear for the poor sailors? Whose heart will remain unaffected, when in imagination he sees them dashed upon the rocks, and changing worlds in an instant. Who will not now resolve to improve this opportunity and go up to the sailors’ Church, and there make an offering to the Lord, that shall be the means of giving the blessed Gospel to the perishing Seamen?